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ern impressionalism." As compared with Goethe, the Oriental element in Heine, by reason of his half-Asiatic blood, is much more at home and usable for his own purpose, while with the former the loosely cast mantle of Oriental stuff seems still foreign and lets the German form peep betrayingly through again and again. The first and earliest teacher of Heine was the German folk-song (pp. 99-105), traces of whose influence crop out everywhere. Like the folk, the poet has "an overpowering love for lindens, nightingales and moonshine," and for him as for them blood and tears have a secret productive power. Both use, too, the parallel between the life of nature and the life of man. Equally great is the love of both for the rose. The influence of Wilhelm Müller, which Heine himself acknowledged, was also great. It enabled him to make the old folk-song into the new poet-song. To Brentano and Tieck he also owed not a little, — the latter in his second romantic period. The flower-symbolism of Heine is particularly interesting in its relations with folk-song and with the works of those poets who influenced him. The statistics of comparisons with flowers, animals, natural objects, etc., given on pages 139-140, include *starry* eyes, *pearly* teeth, *rosy* mouth, lips, and cheeks, *violet* and *sapphire* eyes, *golden* locks, *ruby* mouth and lips, *pink* mouth and lips, *lily* hands, fingers, arm, bosom, nose, foot, ears, *swan* arm, hand, neck, bosom, etc. Characteristic of Heine is the introduction of culture-*motifs* into the poetic and classic. His reaction to the Orient is good, although he never saw it. As an example of his mingling of diverse things may be cited this phrase, "Süße Ananasduft der Höflichkeit." While Heine feels and uses the elves, nixes, fairies, and goblins of Teutonic folk-thought, he never takes over into his poetry the real gods, Wodin, Baldur, Donar, etc. This notably marks his treatment of the old nature-myth as compared with the classical. Being at once Oriental and German, Heine is a poet who lends himself remarkably well for comparison with the genius and creations of the folk.

A. F. C.

RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

ART. Groos, K.: "Die Anfänge der Kunst und die Theorie Darwins," *Hess. Bl. f. Volksk.* vol. iii. (1904), pp. 98-112. Groos does not accept Darwin's view of the origin of art in the sexual life of primitive man. Social-religious life is more powerful as a factor in the higher development of art than is courtship. The need of self-representation is one of the autonomous *motifs* of artistic production, and although unmistakably in relation with courtship, is, even in the animal world, not limited to it alone, but shows its artistic significance most clearly where it is freed from sexuality, and takes on an individualistic or a social character.

CHILD-MYTHOLOGY. Chamberlain, A. F. and I. C.: "Studies of a Child," *Pedag. Sem.* vol. xi. (1904), pp. 264-292, 452-483. Besides other linguistic and psychological material, contains data concerning the *obiter dicta*, imagination, nature-observations, poetry and song, stories, analogy-lore, etc., of a three-year old girl.

DAY-DREAMS. Smith, T. L.: "The Psychology of Day-Dreams," *Amer. Journ.*

of *Psychol.* vol. xv. (1904), pp. 465-488. Gives results of investigation of school-children. The dreams of the youngest children who could write (7 to 8 years) were "almost entirely of play and good times with a sprinkling of the fairy story type of dream." For girls from 8 to 10 "the fairy-tale form of day-dream predominates above all others," and the *deus ex machina* "is most frequently a fairy godmother, though wishing caps, a magic lamp or ring, also figure."

FATHER AND SON COMBAT. Potter, M. A.: "Additional Variants of the Father and Son Combat Theme," *Folk-Lore* (Lond.), vol. xv. 1904, pp. 216-220. Cites examples from Hawaii, New Zealand (Maori), Balkan countries, etc.

FOLK-LORE IN SCHOOL. Lamieri, V.: "Folk-lore e pedagogia," *Riv. di Psicol. appl. alla Pedagog. ed alla Psicopatol.* Bologna, 1905, vol. i. pp. 26-31. Author describes the results of the introduction into the school for the feeble-minded of a game of "proverbs." When the repertory of known proverbs is at an end, the children invent them.

FOLK-SONG. Böckel, O.: "Das Volkslied der polnischen Oberschlesier verglichen mit der deutschen Volkspoesie," *Mitt. d. Schles. Ges. f. Volksk.* (Breslau), 1904, pp. 40-65. Compares as to material and form the folk-songs of the Poles of Upper Silesia, as recorded by Rogers, with German folk-poetry.

HEARING. Chamberlain, A. F.: "Primitive Hearing and 'Hearing Words,'" *Amer. Journ. Psychol.* vol. xvi. (1905), pp. 119-130. Treats briefly lore about acuteness of hearing, folk-conception of deafness, "earmindedness," ear and hearing in folk-lore and mythology.

"HOG-FACED DAUGHTER." Bookenoogen, C. J.: "Het meisje met het varkenshoofd," *Volkskunde* (Gent), vol. xvi. 1904, pp. 1-17. Cites Dutch fly-sheet of 1641 describing the hog-headed girl born in Amsterdam; a song on this topic from a collection of songs printed in 1805 related doubtless to the fly-sheet account; a print (dated 1640) in the Bodleian library, Oxford, about a "Hog-faced Gentlewoman" born at Wirkham in Holland; a song, "The Long-Nos'd Lass," printed at London, 1672-1695, etc. Dr. B. considers the tale to belong to folk-lore rather than history. More or less related are the legends of the origin of the families Porcelet and Trazenies, of the Guelphs, the tale of the Knight and the Swan, the Sicilian *Re Porco*, etc.

JURIDICAL FOLK-LORE OF CHILDREN. De Cock, A.: "Rechtshandlingen bij de Kinderen," *Volkskunde* (Gent), vol. xvi. 1904, pp. 54-59, 104-106, 151-156. The third, fourth, and fifth sections, treating of laws of exchange, "barring," and oaths of children. In the oath and exchange formulæ the devil, hell, beheading, etc., appear. The "barring" for seats, places, etc., are very interesting.

KAVA-DRINKING. Hough, W.: "Kava-drinking as practised by the Papuans and Polynesians," *Smiths. Misc. Coll.* (Quart. Iss.), vol. xlvii. (1904), pp. 85-92. Author thinks that the Papuans invented *kava*, "because among this people its use was prevalent, and the plant was systematically cultivated for the purpose of making the drink. The use of *kava* cannot be traced to New Zealand. Its introduction into Samoa from Fiji is of historic record. The Easter Islanders also do not know it. Other arts may be due to "the progressive, woolly-haired peoples."

"MILK-DRINKING" BY SNAKES. Olbrich, C.: "Das Milchtrinken der Schlangen," *Mitt. d. Schles. Ges. f. Volksk.* (Breslau), 1904, pp. 67-72. Author considers the "milk-drinking" of snakes as "an example of the strong influences exerted upon natural history tradition by ancient idea preserved in folk-belief."

PARADISE. Gunkel, H.: *Die Paradieseserzählung*, "Dtsche Rndschau" (Berlin), vol. xxxi. 1904, pp. 53-58. The legend hails from Mesopotamia, but Paradise itself had no local habitation.

PHONOGRAPH AND MUSIC. Abraham, O. und von Hornbostel, E.: "Ueber die Bedeutung des Phonographen für vergleichende Musikwissenschaft," *Z. f.*

Ethnol. (Berlin), vol. xxxvi. 1904, pp. 222-236. Emphasizes need of more exact investigation of music as a psychological and culture character of human races, the relation between text and music, etc. The phonograph is a great help here.

POSITION OF WOMAN. Farnell, L. R.: "Sociological Hypotheses concerning the Position of Women in Ancient Religion," *Arch. f. Religsw.* (Lpzg.), vol. vii. 1904, pp. 70-94. Author argues that "the matriarchate has not left so clear an impression on classical religion as has been supposed." Other causes than matriarchy or gynæocracy explain many of the facts involved.

PRAYER. Marett, R. R.: "From Spell to Prayer," *Folk-Lore* (Lond.), vol. xv. 1904, pp. 132-165. Treats of the evolution of the prayer from the spell, of the relation of incantation to invocation, Frazer's ideas as to religion and magic, etc. The spell belongs to magic, according to the author, the prayer to religion. The spell passes by easy gradations into the prayer, the imperative into the optative.

"PROPHETS." Mitchell, H. W.: "Nineteenth Century Prophets," *Hist. Mag. and Notes and Queries* (Manchester, N. H.), vol. xxiii. 1905, pp. 29-38. Gives a list of 105 men and women in various parts of the world, self-styled prophets, founders, interpreters of "new" religions. To these the editor adds nine more. Of these America furnished more than one half.

PROVERBS. De Cock, A.: "Spreekwoorden en Zegswijzen, afkomstig van oude Gebruiken," *Volkskunde* (Gent), vol. xv. 1903, pp. 221-227, vol. xvi. 1904, pp. 40-50, 77-89, 145-150. Comparative Study of Nos. 483-485 of Dutch proverbs relating to money; 486-493 to measures of distance, length, land; 494-501 to measures of contents; 502-508 to weighing and weights; 509-524 to knighthood and chivalry.

"THOUGHTS IN COMMON." Mason, O. T.: "The Ripening of Thoughts in Common. 'Common Sense is Thoughts in Common,'" *Proc. Amer. Philos. Soc.* vol. xliii. 1904, pp. 148-155. Treats topic in relation to biology, speech, industries, fine art, social life, learning and lore, and religion. The lore-thoughts of a people are the most deep-rooted and persistent, because indigenous to their minds. The most overpowering thoughts in common have belonged to the realm of religion. Telepathic influences, if such exist, are not the cause, but the effect of striking coincidences.

TREE OF LIFE. Peet, S. D.: "The Tree of Life among all Nations," *Amer. Antiq.* vol. xxvi. 1904, pp. 1-16. Discusses this symbol in Asia and America (Mayan peoples and Aztecs). The symbolism of the tree of life and the tree of good and evil "have been embodied in the religions of nearly every land."

WOMEN. De Cock, A.: "Spreekwoorden en Zegswijzen over de Vrouwen, de Liefde en het Huwelijk," *Volkskunde* (Gent), vol. xvi. 1904, pp. 59-65, 107-113, 157-166. Nos. 262-352 of proverbs and sayings relating to women, love and marriage, also Nos. 1-70 relating to brides and weddings, with comparative notes.

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